

UNITY

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

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CONTENTS.

	PAGE.
EDITORIALS.	
Notes.	141
Our Mission.	142
CONTRIBUTED ARTICLES.	
The Brooklet.—F. L. H.	142
The Bed and Bath Room.—AMELIA W. BATE.	142
The Bed and Bath Room.—DR. P. S. HASKELL.	144
CONDENSED SERMONS.	
The Liberal Fraternity.—Rev. J. WASSALL.	145
The Real Infidels.—Rev. J. L. DOUTHIT.	147
NOTES FROM THE FIELD.	148
CORRESPONDENCE.	
The Cincinnati Woman's Auxillary.—C. W. W.	149
Easter Theology.—A Rejoinder.	150
THE STUDY TABLE.	
Literary Notes; Unity Services and Songs; The Duties of Women; The Emerson Birthday Book; On the Threshold; The Danites of the Sierras; The Story of Ireland; A Nameless Nobleman.	151
THE SUNDAY SCHOOL.	
Sunday School Lesson—Theodore Parker, No. 11.—R. A. GRIFFIN.	154
CONFERENCES.	
The Michigan Conference.	155
THE UNITY CLUB.	
Dorothea Dix.—THOS. F. S. GASTON.	156
THE EXCHANGE TABLE.	157
ANNOUNCEMENTS.	159
ADVERTISEMENTS.	159

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NOTES.

The London University recently conferred the degree of Bachelor of Arts upon four women. Was it Harvard College or the women of Boston that were out-distanced on that occasion?

Slowly the West is learning to recognize the value of Eastern wisdom. Witness the recent placing of a complete set of the Buddhistic Scriptures in the Pali language on the shelves of the Brown University Library.

Cleanliness has a growing place among the virtues. Purity of body is becoming more thoroughly identified with purity of mind. Of the eighteen men who graduated recently from the Boston University School of Theology not one used tobacco.

Dr. Clifford, the Catholic Bishop of Clifton, England, has declared for a Darwinian interpretation of Genesis. He thinks that it is poor science, and that the writer meant it as a hymn of creation rather than a text-book in natural history. This is good sense, but poor orthodoxy.

A journalistic neighbor, with a most flexible theological conscience, has been zealously engaged for some

time in fixing the boundaries of Unitarianism, and in advising it as regards to its present needs and future prospects; meanwhile let us be about our Father's business!

The Jewish Advance, in commending the preservation of the word Hades in the revised New Testament instead of the word Hell, thus carrying the reader back to the Greek mythology from whence the word and the thought had its rise, congratulates its people that both the word and the idea are unknown in their Bible.

Troubles of one kind or another continually occur to perplex religious bodies. The Scotch Presbyterians don't know what to do with Robertson Smith's heresy. They have offered to pay him if he will only quit work, but he insists on *earning* his bread among them. The Philadelphia Friends, at their yearly meeting, were staggered with the problem of how to keep people from sleeping during public worship. And we presume that these sleepers cannot be hired to keep awake either.

The Christian Register, overflowing with the Unitarian wit and wisdom that sparkled in the Music Hall in Boston during the anniversary week, comes to us in the midst of the pines of Northern Michigan. The somber solemnity of this scenery, and the hard, rude life of these toiling multitudes, put us more in accord with the earnestness of the laymen than with the somewhat manufactured fun of the clergy. The over-seriousness which the *Register* seems to fear, might not have damaged that audience any had it been allowed to go on to the end.

The intelligence and refinement of the growing generation is not so much dependent upon the multiplication of new books as it is upon the proper selection of the best books already in existence. Culture depends not at all upon *much* reading, but it does upon *right* reading; not *how much*, but *what* shall I read is the prime question of one reaching after improvement. The rise of a class of cheap publications, devoted exclusively to this problem of selection, is a hopeful one. *The Literary World*, *The Literary News*, *The Critic*, *Good Literature* and *The Dial*, are papers of this class. Their aim is not to create, but to estimate literature. Any one of them judiciously used will do much towards supplying the place of that "professor of reading" which Emerson asks to be put on college faculties. And one of these papers will make its weekly, fortnightly or monthly visit to the home of the poorest laborer for from 50 cents to \$3.00 a year.

OUR MISSION.

No man, or body of men, can justify their existence without a clear consciousness of a mission in the world. Those who have no business on hand have scarcely any business to be in this world. They are in the way of busy people. UNITY, in making the *minimum* of denominational pass-words and sectarian cries, does not on that account propose for itself an aimless life. It has set for itself a mission, clear and strong. It is for us to declare for a religion that emphasizes the sanctities of thought; that not only grants the *privilege* of thinking for one's self, but insists upon the *duty* of every soul to think. We would prove that God moves the heads of men as well as their hearts. It is for us to prove that the will of God is accentuated in the sentences of reason. He is the most subtle foe to religion to-day who scoffs at the movement of mind and sneers at the researches of the student. We would prove that every triumph of brain enlarges our vision of the Infinite and deepens our hold upon eternal verities. We would out upon all piety that is timid in the presence of science, expose the infidelity of the preacher who dares split the full gleams of the study into half gleams for the pulpit. Deep in the heart of to-day would we plant the conviction that the drift of culture is necessarily Godward, that education is not only the road to worldly success, but that it is also the highway to the New Jerusalem. This is not our only mission, but, failing in this, we must necessarily fail in all. 'Tis useless to decorate the superstructure unless the foundation be duly built. We would ordain the school teacher, instal with religious honor the investigator, and crown with holy ritual the thinker. It is for us to revere the telescope and the microscope as we would a holy book, for they, like the book, deal with sacred realities.

Amidst the downward tendency and proneness of things, when every voice is raised for a new road, or another statute, or a subscription of stock, for an improvement in dress, or in dentistry, for a new house or a larger business, for a political party, or the division of an estate, will you not tolerate one or two solitary voices in the land, speaking for thoughts and principles not marketable or perishable? Soon these improvements and mechanical inventions will be superseded; these modes of living lost out of the memory; these cities rotten, ruined by war, by new inventions, by new seats of trade, or the geologic changes:—all gone, like the shells which sprinkle the sea-beach with a white colony to-day, forever renewed, to be forever destroyed. But the thoughts which these few hermits strove to proclaim by silence, as well as by speech, not only by what they did, but by what they forebore to do, shall abide in beauty and in strength, to reorganize themselves in nature, to invest themselves anew in other, perhaps higher endowed and happier mixed clay than ours, in fuller union with the surrounding system.—*Emerson.*

He is well paid that is well satisfied.—*Shakespeare.*

Contributed Articles.

THE BROOKLET.

From the German of Goethe.

F. L. H.

Thou brooklet, silver-bright and clear,
Unresting little traveler,
I musing stand, and fain would know
Whence thou dost come, and whither go.

From caverns daylight ne'er doth cross,
Forth come I over flower and moss;
Above me hang the heavens benign,
And mirrored in my breast they shine.

A child's glad heart is wakened there,
And on I go, I know not where;
He who hath called me to the day
Will guide, I trust, my onward way.

THE ART OF ARTS—HOME-MAKING.

III.

THE BED AND BATH-ROOM; OR, HOME HYGIENE.

AMELIA W. BATE.

According to sanitary authority, the conditions of health in the house depend on cleanliness, pure air, pure water, rapid removal of all refuse, and perfect exclusion of all foul matters arising outside the house.

The conditions of health for the inmates of the house depend on air, exercise, water, diet and nervous repose.

The principles of "Home Hygiene" are formulated upon these requirements, but are not so generally understood as might be expected from the present facilities for obtaining knowledge on these subjects.

It will be impracticable to give details in an article limited to a page of UNITY, and I will assume that it is unnecessary to reiterate hygienic platitudes to the UNITY readers, and confine attention to one or two important points concerning each condition of health in the household in the order in which they have been here stated.

Cleanliness.—Dirt, says the medical man and sanitarian, is disease. All dirt is not dangerous to health, however—that is, does not contain disease germs. As nothing perfectly clean can contain these, perfect cleanliness is desirable. Sanitary science indicates a revival of the scrupulous housekeeping of our grandmothers, which has lapsed into seeming disfavor, because their zeal was not limited by knowledge. Their ambition was to be neat, not hygienic housekeepers, and they were slaves to sand, soap, water and brush. Such slavishness is demoralizing, and when this was understood housewives deteriorated. It was considered inconsistent with the evolution of the coming woman. Now, scientific knowledge demands cleanliness, and this can be secured by chemical compounds whose resultants are as spotless as those produced by scrubbing-brush ardor. Drudgery may be thus dignified by science. The purity of the

house may depend upon the intelligence rather than the efforts of the housekeeper. At all events, however it be secured, it must be remembered that cleanliness is not only next to godliness, but that it is before health.

Pure air.—It is more difficult to secure pure, sweet, fresh air in the house than cleanliness. In winter this can only be done by artificial ventilation. It is unfortunate that so little attention is paid to this condition of health, and that such large sums are spent on architectural decoration in the construction of dwelling-houses with very inadequate provision for ventilation. The methods of artificial ventilation are various and cannot, of course, be given here. But it must be emphasized as one of the essential requirements in a healthy house.

Pure water.—The value of a pure water supply is better understood than most of the conditions of health in the house. Wells and cisterns, however, are still frequently located without regard to sanitation, and the water supply of cities is often contaminated with sewage, and in both cases produce deadly diseases. The water used in the house should be submitted to a competent analyst. Our senses cannot be trusted in detecting impure water. Water pleasant to the taste may be deleterious. Filtrated rain water has had a run of popularity, based upon a belief that it was more healthy than hard water. The notion is contradicted by experts in sanitary science, and the real truth remains to be demonstrated by the co-operation of physicians, sanitarians and housekeepers, from experimental knowledge. Drinking water should be clean and palatable as well as free from deleterious matter. Abstinence from this natural and desirable beverage is instanced by eminent physicians as the cause of increased nervous disorders in this country. This abstinence is enforced by the ill-conditioned water supply which so frequently contains impurities.

The removal of household waste and the exclusion of foul matters arising outside of the house, are to be under the supervision of the scientific architect. The emphasis should rest upon sanitary knowledge in the planning and construction of our dwelling-houses. Plans which do not make the best known provision for sanitation should not be accepted by the prospective house-owner. The ignorance that prevails among architects, house-builders, and house-holders is alarming, and the results are deadly or disastrous. An intelligent demand will regulate intelligent effort. A house that harbors diphtheria ought to jeopardize the reputation of an architect as surely as falling walls and unsightly architecture.

The requirements for health in the family must be limited to the consideration of the "Bed and Bath Rooms." The location and the appointments of the bed rooms must, to a great extent, be governed by the circumstances of the family. Still it is easy to control circumstances by sanitary knowledge, and do the best thing possible in the interest of home hygiene under the circumstances. To secure the greatest safety of family health the bed rooms should be large enough to furnish the amount of air requisite for its occupants. This air should be kept fresh and sweet by natural or artificial ventilation. The consecration of cleanliness is in the bed room of all places the most imperative. Carpets, hangings, etc., are condemned by the laws of hygiene. "Our bed clothes are our night clothes," says Dr. Oswald in his papers on "Physical Education," and should

be kept as clean. All bed clothing should be removed from the beds after arising from them, and be disposed so as to feel the outdoor air and sunshine in every fold and part. Some extremists in hygiene insist that they remain thus throughout the entire day. Blankets should not be placed underneath other bed covering, but hung lightly folded in the room and laid upon the outside of the bed when unoccupied. A child's bed should receive scrupulous attention with frequent changes, or cleansing of all coverings. Hair or palm leaf mattresses have superseded the feathers of the past, and carpets are destined also to banishment from the bed rooms. Uncarpeted floors suggest an idea of discomfort to a carpet-using people such as we are in America, but the choice lies between comfort and cleanliness, and the latter will certainly yet prevail. Papered walls are severely condemned by sanitarians. Hard finished walls that can be washed are desirable.

The closets adjoining bed rooms should be ventilated. If this is not convenient the doors should be left open some part of each day, and no soiled clothing should ever be left in them. The clothing which is hung away and not in daily use should be occasionally removed for an airing. These hints are so frequently given in the literature of domestic science that they sound like unnecessary repetition in this place, but it is to be feared that after all they are but vain repetitions, so little do many housekeepers heed them. To sum up, the motto of the bed room should be, "keep out the dust and let in the fresh air and sunlight."

THE BATH ROOM

is coming to be considered an indispensable feature of the house. Within my memory only a favored few compassed this great desideratum of luxuries. To-day provision is made in the tenement houses for bath rooms to be used by the laboring classes. The "wash and be clean" of the ancient prophet is found to be good advice for all bodily ailments. The idea of sin and idea of dirt were associated in a homely maxim of Keble, and this advice may also be good for the moral ills of mankind. Dean Stanley has said that the cleanness of the body was, in the ordinance of baptism, meant to indicate the unsullied purity of the soul. There are many converts lately to baptism by immersion, and there is room to entertain a belief that frequent baptismal washings may not only impart soundness and cleanness to the body, but that our thoughts may be bathed into transparent truthfulness and sweet sincerity.

But, sentiment aside, the bath room, when possible to avoid it, should not connect directly with the bed room, nor with any other part of the house, but should be separated by a passage with a door at each end. If convenient, it might project from the house and have three outer walls, but one such wall it should have with a window, through which the sunlight will enter at some time in the day.

The usual bath room contains a bath-tub, wash-bowl and water-closet. These should be the best of their kind. Pan closets are condemned by sanitarians. The soil pipe should be ventilated by being continued up through the roof its full size, and each waste pipe from the fixtures should also be ventilated. A pipe from the outer air should connect with the lower end of the soil pipe, to insure a current of fresh air through the system

of waste pipes. All the fixtures should be provided with lead safes, and all pipes protected from frost. No plumber should be employed to perform this work unless he be thoroughly acquainted with the latest improvements in this branch of his work.

An independent ventilating pipe should be provided for the bath room and carried up near the kitchen or furnace chimneys to insure its being kept warm in the winter, but in no case should either the bath room or any of its fixtures be ventilated into a smoke flue, or into any flue having an opening into the house.

The best finish for the floor and walls of the bath room is encaustic tiles. If these be too expensive, have close-grained, hardwood floors, with plastered walls. The walls should be wainscoted about five feet high with hard wood, avoiding hollow spaces between the wainscoting and the plastering. Above the wainscoting finish the walls and ceiling with putty coat, mixed with clean sharp sand, and paint them. All the fixtures should be cased with hard wood in such a manner that it can be easily removed to give free access to all plumbing work. The wood should be well filled and finished in hard oil, or what is termed furniture finish. No curtains or upholstery of any kind should be allowed in the bath room.

Ablutions should be dictated by an intelligent understanding of physical conditions. No rules can be laid down indiscriminately to regulate the frequency of the bath or the temperature of the water. Cleanliness and comfort can be secured by every person; but when the question of a cure of disease is involved, competent medical advice must be sought, although experimental practice will soon teach the best use of water to effectually promote health as well as comfort.

Once the possessor of a perfectly arranged, sanitary bath room, it will be found easier to sacrifice the drawing room than this, if economy must make the choice necessary.

The deadly dangers that enter the house by defective plumbing, leads me again to emphasize the importance of employing the best workmen and using the best materials in the bath room. Save expense any where else in the house, if need be, but make the bath room as perfect as possible, for its convenience is the least of its advantages as related to home hygiene.

THE BED AND BATH ROOM.

DR. P. S. HASKELL.

In an article of 1,100 words I am asked to "write up" the bed and bath room; or, in other words, tied by a three-foot chain I am to jump twelve feet. Can't do it; still, I will "measure my chain" and rejoice, with the reader, that it is not longer.

In the bed room *live air* is the one thing needful. This means no filth on carpets, or under them; on beds, or in them; in drawers, cupboards or closets; no filth on walls, in two or more thicknesses of paper absorbing vapors and developing germs until there are legions of organisms set free to prey upon the occupants; no arsenical wall-papers, but hard-finished walls, tinted in oil, which can be washed at pleasure. It means, too, a sun-bath for the room, each day that the sun shines, so

that parasitic fungi, which breed fevers and other diseases, may not find material for their growth. It means a large, sun-lighted closet for wardrobe adjoining it, instead of the usual unwholesome dark place. It means a roomy floor and a reasonable height of walls (9½ to 10 feet is ample, if other things are right). It means a dry, pure air in the rooms adjoining, in the rooms and in the cellar beneath, and an untainted "out of doors" air close by.

Yet, with all these essentials, the air of our sleeping-rooms will not be *live air* without good ventilation. Many people imagine they get this by opening a window, or by some contrivance in wall or window for *letting in* fresh air. They begin at the wrong end of the thread. Good ventilation is *based* upon the means for the *getting out* of bad air, chiefly the carbonized air of our lungs. The coming in of pure air is natural and spontaneous (markedly in cold weather), unless the room is closer than most rooms are. It is a good plan to place a ventilator in one of the outside walls (connecting with the attic, or with the outside beneath the eaves,) about half way between the floor and ceiling, for the admission of fresh air, if needed; but he who depends on this for the ventilation of a stove-heated or furnace-heated room will be disappointed. The carbonic oxide from the lungs falls to the floor and should have a place of exit near the floor, either into an open fire-place, or grate, or open stove, or into a heated flue. This gas which, if inhaled unmixed with air, would cause death in a few minutes, is heavier than air, remember, and there is needed, to get it out of the closed room, not only the driving power of air behind it,—the *vis a tergo*,—but also the persuasive force,—the *vis a fronte*,—of the vacuum tendency of the heated flue. Ventilation approaches perfection in proportion to the degree of heat in this open flue, its size, and the size of the opening into it. This, in fact, is the fundamental principle of ventilation of all "living rooms." In summer, when the chimney is not heated, it is less perfect; but then we have open doors and windows, and it is less needed.

In the bath room new foes are encountered and new tactics are necessary to resist them. A chronic dirty skin is evidence of lack of self-respect as well as of respect for others; so, in the bath there is ethics: the quickening of the spirit which comes from the bath gives us a hint of its poetry, and the invigoration of body and spirit points to its hygiene. It is not my purpose, now, to treat of either of these,—not even the hygiene of the bath room, but rather of the physical and mechanical phase which will expose its unhygienic condition and lead to its being constructed and cared for so as to make it a means to health, and not a pest room.

Four things are indispensable to the bath room, viz.: warmth, light, ventilation and watchfulness. It may be located on either floor. For a small family, not dependent on "help," the down stairs bath room, near the kitchen, is a great convenience and a saving of expense. It may be warmed by a stove, furnace or pipes, or by a register from a room beneath it; any way to make it comfortable and keep pipes from freezing.

If not heated by a stove it need not be larger than to accommodate the usual furniture (bath-tub, wash-bowl and closet) and to give free swinging room for the door, or doors. A dressing room adjoining is desirable.

It must have daylight, and is far from perfect in healthfulness if it does not admit sunlight. It should be near (better, adjoining) a chimney,—the one most used,—usually a kitchen chimney. Its ventilation consists in (first), the *keeping out* of the room unhealthy gases from the sewer or cesspool; (second), the expelling such as are unavoidable. This last is accomplished by a ventilator eight or ten inches in diameter, let into a warm flue of the chimney, six or eight feet from the floor, and should be kept open at all times except when one is taking a bath; also, by a two-inch pipe beneath the closet, leading into the chimney, and always open. To *keep out* sewer or cesspool gas, the syphon-bend, or water-trap, is not sufficient, because, (first), the water in the trap is readily pervious to sewer gas; and (second), the trap may be forced by a strong current of air, or by the pressure of an incoming tide, or (when the lower end of the sewer is submerged) by the expansion of confined gas. This last may occur in the cesspool.

Our chief reliance is upon a ventilating pipe leading from the distal extremity of the water-trap into the chimney and out of it at the top, aided by another shorter pipe, entering the cesspool or sewer near by, thus completing the circuit and insuring a constant, strong draught while the chimney is heated, and, probably, a moderate one at other times; but, for fear of an imperfect draught when the flue is not heated, the trap is desirable, otherwise there could be no reason for adopting it.

These ventilating pipes should be four inches in diameter, and should be made of cast iron; the shorter pipe should be secured to the outside of the house, stable, or some out-building, and should be carried high enough to keep the "small boy," with pockets full of pebbles and scrap-iron, from the temptation to plug it. Our fourth want—watchfulness—comes in by way of guarding against leakage of pipes, overflow of bowls and the formation of filthy coating in the pipes above the traps. By means of a solution of copperas, two or more times a week, the pipes may be cleansed. Gases escaping accidentally into the room will be carried up the chimney through the ventilator previously described. To avoid lead poisoning (when the water tank is connected by pipes with a cistern or well used to supply drinking water) the pipes should be made of wrought iron, and the "cold-water-tank" should be lined either with galvanized iron, painted with *iron-ore paint*, or with the material used for bathing tubs (block-tin upon a copper base). This will seem reasonable, if we remember that imperfection in the valves of the pump is liable to allow the water of the tank to flow back into the cistern or well.

Be sure, no earnest work
Of any honest creature, howbeit weak,
Imperfect, ill adapted, fail so much,
It is not gathered as a grain of sand
To enlarge the sum of human action used
For carrying out God's end. No creature work
So ill, observe, that therefore he's cashiered,
The honest, earnest man must stand and work;
The woman also; otherwise she drops
At once below the dignity of man
Accepting serfdom. Free men, freely work,
Whoever fears God, fears to sit at ease.

Mrs. Browning.

A foolish world is prone to laugh in public at what in private it reveres, as one of the highest impulses of our nature—namely, love!—Longfellow.

Condensed Sermons.

THE LIBERAL FRATERNITY.

Extracts from a paper read by the Rev. J. Wassall, before the "Illinois Liberal Fraternity" Meeting in Sheffield, April 26-28.

The two words in the heading of this paper have always been regarded as antagonistic—symbols of things essentially hostile and irreconcilable—to liberty and fraternity. Is it possible for men to exercise the most perfect mental freedom—to "call no man master"—to acknowledge no human authority in matters of religious opinions and belief, and yet *live and labor together* in Christian brotherhood? Is there any halting place in religious fellowship, between the most unlimited intellectual freedom, and the narrowest bigotry? The idea of a brotherhood based on *faith* rather than *creed*,—on conduct rather than profession, *is not new*. It is as old as Christianity. Though not new, nothing is more evident than the want of a hearty, practical recognition of it by the majority of Christian sects. All sects, with the exception of the more liberal wings of the Unitarian and Universalist bodies, still lay great stress on uniformity of belief, as a condition of admission into their fellowship—a pure Christian life is not enough, unless combined with some dogmatic form of belief. *Conformity* has been the dream of ages, the nightmare of the church for long centuries—what ages of discord and strife—what centuries of ecclesiastical contention and mutual malediction—what torrents of warm human blood—what masses of quivering human flesh devoured by the flames—what frightful fermentation of murderous passions in the hearts of blind, bigoted priests, has this foolish dream called forth? Yet men still dream of its possibility! Hardly a week passes but we read of some new trial for heresy, some church or council enforcing conformity by the penalty of disfellowship, a penalty that in some instances is as *cruel* and *heartless* as any that marked the bloody pathway of the Inquisition during the dark ages. We have seen, in autumn, multitudes of diminutive seeds, each balanced on its own tiny wings, floating past in the breeze; some have fallen from useful plants—trees of life—and the wind has borne them unseen to their destiny; so the life-giving thoughts of great and good men in the past—the thoughts of men uttered in living words, in living books, have been like these winged seeds; some like the seeds the "Sower went forth to sow." Many have fallen on rocky or sterile land, but some have found a fruitful soil in honest hearts. The great apostles of free thought and of a Christ-like, practical Christianity have not labored in vain. The winged thoughts of all ages, "the thoughts that breathe and the words that burn" have not perished. There has been "one standing in the darkest time within the shadow, keeping watch above his own."

*** The growing conviction of the fallibility of all religious teachers, and the consequent imperfections of all *religious systems*. The time was, but a few years since, when divines of all sects assumed that the Bible was an infallible book, and its writers all infallible teachers. Whatever they attached a "Thus saith the Lord" to, was to be received as an infallible truth, no appeal was, on any account, allowed from the supposed teachings of

the Bible, to the reason or the common sense of men. If Kepler, or Copernicus, or Galileo found that the heavens were not made and ruled by the plan or method laid down in the Bible, Galileo must fall upon his knees and swear they are so. Modern discoveries of science, and the fiery ordeal of modern criticism have made sad work with this assumed infallibility. Even among some of the more orthodox divines a human element is admitted, which can be made a convenient scape-goat for all the palpable errors the book contains. With the growing admission of the fallibility of the Bible, has come along another equally important admission—the fallibility of all its interpreters. The authoritative statement of truth by men, who have no authority beyond what lies in their individual judgment, and their condemnation of all divergence from such statement, can only be made by men who have either latent or an acknowledged belief in their own infallibility. Our opinions of truth, and the *very truth itself*, are not necessarily *one and the same thing*. There may be the widest possible difference between them. That good French bishop, Francis Turretine, had no possible misgiving in his mind that he was not infallibly right, and Galileo as infallibly wrong, when he asked the philosopher on his trial before the inquisition, “Do not the sun and moon move in the heavens, and revolve round the earth, while the earth remains at rest? Do not the Scriptures say that the ‘sun rejoiceth as a strong man to run a race?’ Did not the sun, by a miracle, stand still in the days of Joshua, and, by a miracle, went back in the days of Hezekiah? Do we not with our own eyes see it rise every morning in the east, and set every evening in the west? And are men to be found so blind to reason and Scripture as to say these things are not so?” Yet, how wide the difference between what this bishop believed and the *real universe*!

Nothing makes men more modest and more tolerant of other people's opinions, than the consciousness that it lies within the reasonable limits of possibility that they may be wrong, and their neighbor right.

Men have been for some time learning that their best thoughts, and the best thoughts of all men, are but approximations to the absolute truth; as the wise men become convinced of *this mutual and universal fallibility*, they become *less dogmatic, less intolerant*, and more kindly affectionate one toward another, and thus render possible a fellowship based on the utmost liberty of opinion and belief.

The growing conviction that there is more than one religion in the world divine, and claiming human reverence, in some degree, is man's belief. A new science has been born in this nineteenth century—the science of “the comparative study of religions.” It teaches us that all the great religions of the world belong to one family, were born of the same spirit, and are more or less conducive to the same ends. It is destined to widen not only the boundaries of Christian sects, but to bridge over, what was once deemed an impassable gulf, the difference in religious faith, between the Jewish and the Christian, and the Christian and heathen religion.

These researches into other faiths, not as was the practice ages ago, to degrade all others but our own, but to find out what light and truth God has given to the nations of the earth, and which has sustained so many millions of our race for so many thousands of

years. These researches tend to convince us that all the essential ideas and beliefs in religion are cosmic, not etheric. All the world's great religions are but streams from a common source, branches of the same life-tree, the root of which is our humanity, and the sap, with all its vital forces, are found in the spirit of faith and goodness, *common* to all climes and all ages.

The greatest obstacle in the way of a broad, religious fellowship has been this ignorant and arrogant assumption, that *our religion* and *our church* are the only true ones. This made the Catholics persecute the Protestants, and the Protestants the Puritans, and the Puritans the Quakers and the Ana-Baptists, and to-day it arrays, more than anything else, sect against sect, church against church, and brother against brother.

The growing conviction is that no man is to be regarded by another as criminal for holding an honest opinion—that it is not right to treat any man as a felon because he holds, *what we think* to be, a false creed. The test of individual and of moral worth in general, is not to be found in abstract theories, or in men's speculative beliefs. The church has too long reversed the Master's practical test of true discipleship—“By their fruits ye shall know them.” She has substituted for it a doctrinal, or an ecclesiastical one—what men think about Trinity or Unity, about original sin and the atonement, about baptism and regeneration, about predestination and an eternal hell, about an authoritative church and an infallible Bible. She has too long virtually said to those differing from her standards: “Your creed proves you to be an unprincipled and untrustworthy man, and though society vindicates your claim to being upright, honest, kind-hearted and large-hearted, yet we will shut our eyes to your goodness and persecute you out of society, and out of humanity. We may believe that error, in the long run, works mischief; does so in metaphysics as in astronomy, in theology or in mechanics, that truth is to be valued not for itself alone, but for its results; but society is finding out that men may err in metaphysics or in theology and *not be bad men*; that men of the largest faith may have no belief at all in “church doctrines;” that some of the most truthful, upright, honorable men in society are not great believers, in a theological sense; that moral worth too often exists in the *inverse ratio* of creedal profession; that morality and baptism, commercial honesty and church membership are not very closely related. The winning principle of the age seems to be that the moral is higher than the theological. So far from holding men criminal for any honest belief, society is fast coming to the conclusion that creeds, as such, have no moral value whatever; that “the true data of ethics” lie deeper than any religious opinions; hence, men are seeking everywhere a religious fellowship that shall be as broad as human goodness; and is it not high time, after so much glorification of creeds in the past, there should be at length a recognition in the land of Christian brotherhood of human goodness?

The growing conviction that religious thought, like all other thought, is a thing of growth and change.

Creeds have changed and do change with the increasing light and culture of the ages. No church creed is the same to-day as it was a century ago, not even the Roman Catholic. The late attempts among some of our orthodox brethren to get a re-statement of the doctrines

supposed to be generally believed among them, show the consciousness they have that the branch of the Universal church of which they form a part has been growing and blossoming afresh. It has been said that two-thirds of the orthodox ministers of to-day would have been heterodox fifty years ago. O, Mores! O, Tempora! Another sign of growth among our orthodox brethren is the modern distinction made between *fundamental* and *non-fundamental* truth. "In essentials, *unity*; in non-essentials, *liberty*." This favorite motto with the more advanced wing of orthodoxy, is thought to be a great advance both in liberty and charity on the past. So it is; we will give it all its merits, but how easy it is to throw sand in our own eyes! to delude ourselves into the belief that we are very liberal and very charitable, because we have changed the time-worn garments of narrowness and bigotry for something that *looks* like a robe of charity. Suppose we grant that some truths are fundamental and others are not so, who shall determine which are so and which are not so? Is it not as real a claim to *infallibility* to form a shorter catechism as a longer one? to dictate uniformity of opinion in one *proposition* as in a *thousand*? Any man, or church, or council, or sect, who claims the right to dictate fundamental truths, may dictate *all truths*. It is a very hopeful sign of our times that the number of these fundamental truths, which are regarded as the basis of Christian fellowship, is "growing smaller by degrees, and beautifully less." It would require a good deal of collective wisdom for any body of orthodox divines to restate a creed that would, in any sense, be authoritative to-day, including the doctrine of the Trinity, the atonement, an infallible Bible, or an endless hell. Christian thought, we repeat, is a thing of growth and change. The great Teacher did not proclaim all truth. He likened himself to "a sower who went forth to sow." He did not plant full-grown trees, or ripen harvests; only *seeds*—*seeds* that were to be developed in after years by the spirit of all truth abiding in human hearts. I have seen old oak trees, beneath which Cavalier and Roundheads, centuries ago, took shelter from the heat of battle, I have seen them in the spring put forth fresher shoots, and more abundant foliage, and even where the power of renewing life is gone, some parasite clung round the storm-worn trunk, making its very decay beautiful. So in the realm of spiritual thought, the old, unless it has become worthless, is ever blossoming afresh, in new forms of beauty and life; and the new, not to be worthless, must be ever feeding on the old, ever-changing life. As men recognize the ever changing growth in theology, recognize the fact that no one form of truth can satisfy the mental or moral need of all time, that the book of revealed truths can never be sealed so long as any earnest souls are seeking the truth, men will regard the best creeds as not final, and will look for Christian fellowship, not in the sameness of human opinion, not in that which is ever changing with the mental and moral growth of men, but in the oneness of moral purpose, in the unity of that side—that divine side of human lives—which most resembles all the good in heaven, all the pure and best of earth.

A sailor, who jumped overboard to save another, was asked if he was fit to die. "I could not be made more fit," he replied, "by declining to do my duty."—*Erskine*.

THE REAL INFIDELS.

From J. L. Douthitt's Sermon at St. Louis, May 29, printed in *Globe-Democrat*.

Infidelity is so uncertain in its meaning, and so indefinite, that scarcely any historian or philosopher uses the term. The dictionaries or encyclopedias do not give any reliable information as to who are the real infidels. If you allow each class of believers to be the judges, all who do not believe with them are infidels, for they hold that an infidel is one who does not believe in other people's belief. It ought to give us sober thoughts when we recall the fact that the noblest of God's children, the most faithful witnesses to the truth that ever bled or burned for a testimony, were really infidels to the popular faith. They have been branded with unbelief and condemned for being faithful to their convictions. The Pope turned out Luther for thinking for himself. Calvin burned Servetus for a like offense. The Church of England drove the Puritans away, and the Puritans, having established their faith in New England, hung an occasional Quaker, slit the ears of some refractory Baptists, and after having grown milder and more tolerant, merely branded the Unitarians as infidels for the same offense.

A large number of our revolutionary fathers were infidel to the popular faith. Channing and Parker were infidels to all those who claimed to hold the only correct doctrines, and to-day such honest scholars as Bishop Colenso, of the Church of England, who questioned the authority of parts of the Pentateuch, are regarded as infidels by all who believe that every word of the Bible is inspired; and for the same reason, I suppose, that the members of the present Bible Revision Committee, who have decided to change many words, and even throw out entire verses of the King James translation, must be classed among infidels by those who believe in Papal or in Bible infallibility.

The man who has not a pure heart and a sweet, gentle spirit is the infidel before God, be he bigoted scientist or bigoted religionist, radical or conservative. He alone is orthodox in the sight of heaven who is a serious, consecrated searcher and practitioner of the highest truth. Christ's severest denunciations were not against skeptics like Thomas, ignorant brigands like the one who hung with Him on the cross, nor miserable beggars or harlots, but rather against self-righteous, cold-hearted Pharisees who loved the highest seats in the synagogue and for pretenses made long prayers; against the unneighborly priest and Levite; against the covetous fool, the pompous and unsympathetic Dives; against all who neglected the poor and needy, and those who, having the light, were not obedient to it. These are the real infidels.

How sweet is this blending of all voices and all hearts in one common song of praise! Some will sing a little loud, perhaps,—and now and then an impatient chorister will get a syllable or two in advance, or an enchanted singer so lose all thought of time and place in the luxury of a closing cadence, that he holds on to the last semibreve upon his private responsibility; but how much more of the spirit of the old Psalmist in the music of these imperfectly trained voices than in the academic niceties of the paid performers who take our musical worship out of our hands.—*Oliver Wendell Holmes*.

Notes from the Field.

SCOTLAND.—The Edinburgh Presbytery has summoned Dr. Muir to trial for defending Mary Queen of Scots in a recent sermon. They evidently are determined that posterity shall not think more highly of the Catholics than it ought.

ARKANSAS.—An exchange tells us that there are many settlements in this State that have had no preaching since the war, still we suspect that the morals of even Arkansas have been mending. We can conceive of a preaching that would be worse than no preaching. The quality had better be improved even though the quantity be decreased.

THE GOSPEL OF LABOR.—New Jersey offers \$5,000 annually to any town or city that may raise a like sum for the mechanical, industrial and agricultural education of its children. This is the most democratic step that American legislators have taken for a long time. Disbelieving, as we in America do, in the efficacy of armies as a means of public safety, we are compelled to believe in the individual, and an untrained citizen is a dangerous enemy within the camp.

ENGLAND.—The English Government, in trying to encourage, we suppose, the anti-Catholic spirit in Ireland, has recently conferred upon all Irish Presbyterian Colleges the power of conferring divinity degrees. *The Christian Life* protests against this "needless violation of the principles of religious equality," discriminating, as it does, against the institutions of all other denominations except the Episcopalian, and this it does, not because it loves Presbyterianism, but because it hates Catholicism.

INDIA.—Keshub Chunder Sen has set an example of liberality which Christians would do well to follow. He recently held a communion service in commemoration of Jesus Christ; rice and water were partaken of in the primitive style. Now let the Christian church recognize with fitting ceremony the debt of the world to Sakya Muni, the prophet-prince of India, and the Kingdom of God, which both of them, Saviors of men, sought to establish, will be advanced thereby. If such a kingdom is ever to have an existence on earth it will be as the commonwealth of all prophetic souls.

NEW YORK RADIANCE.—The "Social Unity" in connection with Robert Collyer's church, closed the season magnificently the other day. The vestry was decorated with Turkish rugs and cloths, which, a Boston paper says, were "perfectly elegant." Each lady was presented a Japanese fan by a young gentleman, and a beautiful young lady decorated the gentleman with a button-hole bouquet "to suit the complexion." Then they all partook of coffee, so fine "that it ought to go into the receipt books as Unitarian coffee. Think of Robert Collyer standing on a Turkish rug with a peony in his button-hole and a magnolia blossom for a hand grenade!

TEMPERANCE.—"The Poplar St. Club" is the latest Boston notion. It is created for temperance purposes, and means to out saloon the saloon in social attractions.

It has parlor, bath-room, library, billiards, game-rooms, etc., etc., and is frequented by Philips Brooks and other noted men, who are exposed to special temptations. This is well; in the last resort fire must be fought with fire. The high life of Boston, in which ministers, lawyers, editors move, etc., sadly needs reforming in this direction, and we hope the Poplar St. Club will help them to "brace up." Brethren,—look not upon the wine when it is red!

THE RITUAL OF HELPFULNESS.—The growing liturgy that is slowly forming itself among the churches committed to helpfulness rather than to dogma, received a little lift at Shelbyville, Ill., recently, when Bro. Douthit and his congregation and Sunday School repeated in concert the following:

"Do all the good you can,
In every place you can,
To all the people you can,
In all the ways you can!"

This was better than if they said

"O Lord have mercy upon us miserable sinners."

OVER THE SEA AND FAR AWAY.—That is where Bro. Snyder, of St. Louis, has gone to for his summer rest. He deserves the trip after five years' most successful work in St. Louis. It was a most difficult task he undertook to perform, to continue the work of such a man as Dr. Eliot, yet he has succeeded beyond all expectation, as the large audience, the beautiful new church, the hearty missionary spirit which the church of the Messiah contributed to the recent Western Unitarian Conference demonstrates. Mr. Snyder preached his farewell sermon on the 22d ult., Mr. Douthit occupied his desk on the 29th, and then the church was closed until Mr. Snyder's return in September.

DIED OF TOO MUCH ART.—The Historic Brattle St. Church in Boston, has passed out of existence. According to *The Transcript* it was "the first church in Boston planted on a more liberal basis than that of the old beliefs of the Puritan community. Its pulpit has been occupied by a line of famous men, including Drs. Thatcher, Buckminster, Edward Everett, Palfrey and Lathrop. The new building, which cost \$300,000, and a "debt," has been sold to a private individual for \$81,000. Its organ disposed of for a quarter of its cost. The above paper ascribes the failure of the society largely to the "defective acoustics of the new building, and its non-usable and ugly interior." Bartholdi executed some beautiful angels speaking through golden trumpets for this pile of church elegance. Wisely he provided for them a place on the tower out doors for fear, probably, that even angels could not make themselves heard on the inside.

CHICAGO PROTESTS.—On Wednesday evening, the 26th ult., about three hundred people assembled in Standard Hall to protest against the inhumanities which a Christian (?) people are again visiting upon the Jews in Russia and elsewhere. Prof. Swing, in his address, told the Jews that—

"They were simply getting the last knocks of barbarism. Quakers, Christians, Dissenters, and all had gone through with a like experience, for it had been a mean and bloody world. There was one country where a flag waved over all, and for all alike. But the Jews in Europe

had much of the arts, literature, beauty, and also seats in Parliament. Their sky was not all dark—the largest part of it was bright and sunny. It was true that hotel-keepers and dancing-masters sometimes rule them out, but they could forget the dining-room and the dancing-hall when remembering how much of civilization they possessed. The heart of the true Christian blushed when he heard of the outrages said to have been committed in Russia in the name of Christianity. Christians, of course, disavowed the whole thing,—their motto, as taught by Christ, was "Love." The Jews should not forget that these outrages were being committed on the very confines of civilization. Humanity was suffering, though, and the meeting should send over expressions of sympathy, and that which would go to relieve poverty, as well as spiritual suffering."

Rabbi Hirsch remarked:

"That the Jew was the political barometer of a country wherein he lived. It was not in the name of religion that the Jews of Russia were being murdered and having their property burned. The infuriated and misguided mobs were excited by envy. The Jew always adapted himself to his situation, avoided politics, and seemed contented. When others were dissatisfied through political upheavels, they wreaked their dissatisfaction upon the harmless but contented Jews whom they envied. History showed this to be a fact. Political discontent was the lever of these persecutions. The cause, however, was not so much to be considered. Sympathy should be expressed, and in this century sympathy possessed a subtle force—traveled like wild fire. It would go from here to England, France, Germany, and Austria, growing in might and in the accomplishment of good results. But eloquence should be given to these expressions of sympathy in that form which would go to feed the starving and clothe the naked, because the rich had been made poor and the poor still more wretched."

Other speeches were made by several prominent gentlemen; resolutions were passed asking the United States Government to instruct its representatives to offer all the protection possible to the victims of this persecution. About \$900 was raised to aid the sufferers. Mordecai, in the story of "Daniel Deronda," says that every true Christian is half a Jew. UNITY regrets that the Jewish half is left out in so many Christians. Better believe less in the Bible as the word of God and more in it as the work of these people, who have never ceased to be the fountain from which has flowed an amount of truth, nobility and power quite out of proportion to their number. When we think of all that the Jews have been and done, we are proud to belong to the human race. Remembering all the Jews have suffered and endured, we are heartily ashamed of the stock we belong to.

"Taught in the school of patience to endure
The life of anguish and the death of fire.

"All their lives long, with the unleavened bread
And bitter herbs or exile and its fears,
The wasting famine of the heart they fed,
And slaked its thirst with marah of their tears.

"Anathema maranatha! was the cry
That rung from town to town, from street to street;
At every gate the accursed Mordecai
Was mocked and jeered, and spurned by Christian feet.

"Pride and humiliation hand in hand
Walked with them through the world where'er they
went;
Trampled and beaten were they as the sand,
Yet unshaken as the continent.

"For in the background figures vague and vast
Of patriarchs and of prophets rose sublime,
And all the great traditions of the Past
They saw reflected in the coming Time."

"Politeness is thoughtful kindness."

Correspondence.

THE CINCINNATI WOMAN'S AUXILIARY SOCIETY.

DEAR UNITY: A recently organized but promising branch of the Unitarian Woman's Association formed at Saratoga, is that attached to the Unitarian Church in Cincinnati, and which owes its existence to the enthusiasm and zeal of Mrs. Fayette Smith, its President. It numbers some 78 members, and has contributed modest sums to both the Chicago and the Boston head-quarters. Its sessions, thus far, have been quite interesting. At the last one Miss Ellen Patrick, of the Cincinnati High School, read a thoughtful paper on the Religious Education of Children. She was followed by Mrs. John Keblar, who spoke out of the fulness of her rich experience. A general and valuable talk followed, and on the next Sunday the pastor preached on the same topic. But the most useful work done by the Society has been of a missionary character. Under the superintendence of Miss Sallie Ellis, whose interest in our liberal cause is such she may almost be considered an associate minister, a miniature book-room has been established in the vestry of the church and is open on Wednesday and Saturday afternoons. It comprises a free reading-room, a circulating library of small extent, but in good demand, and a general agency for Unitarian books, papers and tracts. Copies of the UNITY and *Christian Register* are collected from subscribers, after use, and sent gratuitously to any person in the community who may indicate a desire for them. To facilitate this distribution, an advertisement is inserted at least once every week in the daily papers, announcing and offering to give away this liberal literature. Responses have been received in encouraging numbers, and the papers and tracts are sent to a considerable constituency, embracing orthodox clergymen and laity, infidels, truth-seekers and isolated liberals. This work has led to a very interesting correspondence. One result has been to interest the ladies in a young man desirous to enter the ministry, and before this notice appears in print, it is hoped that through their practical sympathy he may be on his way to Meadville. We cannot forbear adding a sample of this correspondence, which is significant, not only as showing the fermentation in religious thought and feeling now going on in the West, but also as indicating the possible ways in which a woman's association may become helpful in the good work of enlightenment and reform. It is from a young workingman, in a leading manufacturing town in Ohio:

I am working in one of the — shops; am 25 years old. Education sadly neglected, though not altogether my fault, and I must, therefore, improve every minute. Shall try to learn something about this world first, as that will be of most benefit to me here. Shall do as much good as I can, more for the sake of doing it than with the expectation of getting rewarded hereafter. Had I time I would try to get at the very bottom of the subject of immortality; but I must put that off till some future day—must try to make a success of *this* life first. I think we should try to make more of the present than of the future. I am much unsettled about religion. I

am at times inclined to be an atheist. I have either read too much or not enough. "A little knowledge is a dangerous thing." I want to believe in God and immortality, if possible. * * *

We are going to try and start a liberal club here next Sunday afternoon (a number of us), and I shall take the liberty of writing you next week and informing you how we succeeded. * * * I thank you very much for the *UNITY* and the *Christian Register*, and also a number of tracts. I think they have benefited me a good deal, and I hope they will benefit others.

In his next he tells how the club was organized:

We, ten of us, met last Sunday afternoon and organized a club. As this is an "orthodox" stronghold, and as we have among our number the professor of a business college, and for other reasons, we called the club, "The Scientific Association." A few of the charter members are infidels and materialists. They wanted to call it the "Ingersoll Liberal Club," but we succeeded in overcoming that element and giving it, I think, a more fit name. It took a deal of talking before we succeeded in organizing. There are as yet but ten of us, but we are (perhaps over-) confident of nearly doubling our number next Sunday. If we can only succeed in keeping the infidels from ridiculing and abusing the orthodox, I think we shall get along very well. Of course we might exclude them, but that would not be my idea. I want to listen to them all, and learn which is right. We are all workingmen and cannot stand much expense till our numbers increase. We rented a room, elected officers, appointed a committee to draft by-laws. We intend to exchange views among ourselves. The professor has offered to give us some lectures; and later, when we are able, we intend to have courses of lectures by the "shining lights." We shall not be able to get much literature till later on.

Here is the last report of the club's work:

Our little society now numbers eleven members. We meet each Sunday afternoon and debate such scientific questions (either in education, biology or geology, or in any scientific branch), as we may have agreed upon at the previous meeting. Then, perhaps, some one reads a good article or poem. We are doing little more than cultivating memory and language. Had we some of the W—s as members, or some other prominent persons, our club would grow more rapidly; as it is, we must have patience.

The whistle has blown already, and I shall be late at the shop. Yours, C. W. W.

EASTER THEOLOGY—A REJOINDER.

Mr. Herford, in replying to my comments on the use of certain orthodox expressions in the Easter service of the Second church, Boston, says that the "real question" I have raised is "whether the Unitarian church is a free church or not," and proceeds to make an appeal for tolerance and liberality towards men of all shades of belief. But Mr. Herford is mistaken. The real issue presented in my communication is, whether the Unitarian church is an honest church or not. The hymns in question teach the total depravity and inability of man's moral nature, the mediatorial office of Christ, the bodily resurrection of the Saviour, etc., etc. Now, does the pastor believe in these doctrines? Does the Second church believe in them? Does any Unitarian minister or church? Then why were they used? They are certainly calculated to mislead the children who sang them, mystify the general public, and misrepresent the opinions and tendencies of Unitarianism in the eyes of

anxious inquirers. What sentimental considerations or ecclesiastical advantages can outweigh these serious consequences of their use? Suppose Rev. Mr. Herford, who is, I believe, quite generally known as a staunch conservative in doctrine, were to publish an Easter programme in which he emphasized the theories of materialism,—the delusion of soul-life apart from the body—the absurdity of a hope in the hereafter—would any plea for breadth and charity save him from the just criticism of his friends? He would be called inconsistent, unduly accommodating, perhaps hypocritical, or else it would be considered as an announcement of a great change in his religious views. If the latter, and he still desired our Unitarian fellowship, I, for one, would heartily extend it to him on the ground of his well-known moral earnestness and piety of nature, but if he had acted on any of the first named motives, I should at least claim right to question and criticise him. Why is not the same course proper in the case of the Second church and its pastor, already alluded to?

As for the "mask of the anonymous," to which such severe reference is made, nine-tenths of the newspaper-writing of the country is anonymous, every number of *UNITY* contains several unsigned or pseudo-signed articles. Such a procedure does not necessarily imply insincerity and cowardice, as Mr. Herford seems to think. It may spring from a pure and kindly motive—from the very desire not to deepen the wound we must in duty inflict on another, by the revelation of a familiar—and in all other relations of life—friendly name. It may also spring from modesty and a dislike to personal controversy. Not all of us enter into dispute as easily as our bluff and belligerent Anglican brother. We are not so much good fighters as

ANXIOUS INQUIRERS.

"Who dare express Him?
And who profess Him,
Saying: I believe in Him!
Who, feeling, seeing,
Deny His being,
Saying: I believe Him not!
The All-enfolding,
The All-upholding,
Folds and upholds He not
Thee, me, Himself?
Arches not there the sky above us?
Lies not beneath us, firm, the earth?
And rise not, on us shining,
Friendly, the everlasting stars?
Look I not, eye to eye, on thee,
And feel'st not, thronging
To head and heart, the force,
Still weaving its eternal secret,
Invisible, visible, round thy life?
Vast as it is, fill with that force thy heart,
And when thou in the feeling wholly blessed art,
Call it, then, what thou wilt,—
Call it Bliss! Heart! Love! God!
I have no name to give it!
Feeling is all in all:
The name is sound and smoke,
Obscuring Heaven's clear glow."

Goethe, in *Faust*.

The true church is a body of the children of God, giving themselves for the welfare of the brethren of mankind. The organized bodies which call themselves Christian churches, have never yet come up to this standard, and hence the Christian religion has had a far deeper influence than theirs on the world.—W. H. Channing.

I don't like to talk much with people who always agree with me. It is amusing to coquet with an echo a little while, but one soon tires of it.—Carlyle.

The Study Table.

All Publications noticed in this Department, as well as New and Standard Books, can be obtained of the Colegrove Book Co., 40 Madison street, Chicago.

LITERARY NOTES.

A volume of the Memories and Papers of Charles H. Brigham is out, from the press of Lockwood, Brooks & Co., edited by A. A. Livermore.—A new edition of the "Shadows of Shasta," noticed in our last, is already called for,—evidence that there is a tender corner in the heart of the American people for the poor Indian.—Next to the appearance of the Revised New Testament, the appearance of Jefferson Davis' History of the Southern Confederacy, has been the great event of the season in the book business. The volumes, like the New Testament, have been jealously guarded from the public by the vigilant publishers, that the copyright could be secured in England, Canada and America, and numerous editions have been loosened upon these three markets. It is not always safe to argue the permanent value of a book by the figures of the publishers.—President Garfield liked Gen. Lew Wallace's story of Ben-Hur so well that he wrote him a letter, saying that it had "lightened the burden of his daily life," and then he sent the author to Turkey as Minister.—*The Critic* for May 7, contains a valuable review of Miss Lamson's "Life and Education of Laura Bridgman," from the pen of Mrs. Julia Ward Howe. Of course no one can speak with more intelligence and greater authority upon this most remarkable case than the wife of the great Dr. Howe, the man who opened the tripled barred gates that locked in the soul of this blind, deaf-mute, and led it forth to intelligence and to the higher life. It is gratifying to learn from Mrs. Howe that a complete collection of Dr. Howe's reports concerning Laura Bridgman will shortly be printed in book form, with an appropriate introduction. *The Critic*, by the way, is making good its right to stand in the front rank of its class. Its selection of books that deserve reviewing is more rigid than most of its associates, while its list of reviewers includes the names of many well known in the ranks of authorship. Mrs. Bryan, editor of *The Sunny South*, is soon to publish a story entitled "Wild Work," designed to describe the condition of things South previous to the war. A truthful picture of these days drawn by one within the lines, would be better history than Jefferson Davis' "History of the Confederacy," though it be but a novel.—Professor Robertson Smith, the suspected heretic of the Scotch church, the famous contributor to the Britannica Encyclopædia, is soon to be introduced to the American reader by D. Appleton & Co., through a book entitled "Twelve Lectures on Biblical Criticism." The same house, it would seem, intends to anticipate Osgood's larger work on Emerson, by G. W. Cooke, with a monograph on Emerson by Dr. Gurnsey.—The publishers of *Scribner's Monthly*, "*The Century*" that is soon to be, have arranged with a company to reproduce certain illustrations and letter texts from its pages as a subscription-book. Why will they do it? A subscription-book and its inevitable attendant, "the book agent," is a burden to the book buyer, and often a reproach to real literature. If the book is a good one, trust in the general market. If it is not, let it never be made.

UNITY SERVICE AND SONGS. For Sunday Schools. Parts First and Second. By J. Villa Blake. Western Unitarian Sunday School Society, 40 Madison St., Chicago, Ill. Single copies, 30 cents; per hundred, \$15.00.

Here is something decidedly unique in the way of a Sunday school liturgy. Such must be the first impression which this neat pamphlet would make on any intelligent sympathizer with Sunday School work. So strong would this impression be that the person who

should come upon it without any knowledge of its antecedents would find himself suspending judgment without knowing it, until he had made a careful review of its contents, and would likely give it a practical trial in the school-room. It would soon be evident that the one circumstance which puts this manual of worship in a class by itself is, that it has been a *growth*, and not a hurried manufacture to meet a pressing demand. The preface to Part I. (Nov. 1878), states the design to be, "To comprise in one small book, forms of choral worship and hymns for the Sunday School, having in mind two objects: 1. To call to our aid the principle of *hallowed association*. 2. To obtain freshness by variety." The preface to No. 2 (April 1881), says, "Two years of experience have confirmed, we think, the value of our principle, viz.: to have a few forms of worship noble and high enough to last, and grow dear in growing familiar. To claim large success in such a work would be wrong; for such great fruits grow slowly. But our experience leaves our DESIGN just the same, though like a star it shines afar off." To carry out this design there are thirteen services under the topics: The Father; Joy; Duty; Trust; Nature; Sunday; Freedom; Fellowship; Character; Jesus, Saints, Sages and Seers; Faithful in all Things; Thanksgiving and Praise. Each service contains, introductory sentences, words and music of a response to them; responsive readings with glorias and other song responses; prayer, and song response to it; order of exercises for the hymns, addresses, lessons, etc. The closing exercises give words and music for some familiar tune and hymn with responsive ascriptions and chants. There are twenty-seven different chants, glorias, and responses, which, with the thirteen familiar hymns, gives forty different pieces of music, included in the services proper. In addition to these there are forty-two number of songs.

So much for quantity; as to quality, it would only be necessary to say, to those who have any knowledge of Mr. Blake, either as a man, student, poet, musician or minister, that the compilation is just what would be expected of him. For the benefit of those who are not blessed with any personal knowledge of him, it may be as well to call attention again to the fact that this book is a growth; that it was the original plan to issue it by parts, at uncertain intervals of time, though perhaps so long an interval as two years between first and second parts was not expected. The object of the plan was to find out whether the book would wear. Neither the compiler or the officers of the Western Sunday School Society are persons who would give the second part to the public if experience had not warranted it. The experience they have had is not that of unprecedented or even a moderate amount of popularity for the book, but it has been that of *wear*, on the part of those Sunday Schools that have been wise enough to attempt its use. It is to be admitted that it requires some wisdom and some determination to adopt it, as its successful use is not to be expected without a thorough appreciation of the importance of the devotional service to a Sunday School, and a determination to give it due place. The amount of time required in the use of these services is more than is usually allotted to the ordinary "opening

service" of Sunday Schools; and the proper use of the song responses and chants requires the drilling of the whole school. Such schools as may adopt it will undoubtedly find a growing satisfaction in the use of it. The responsive readings take advantage of the modern reverence for "truth wherever found, on heathen or on Christian ground;" while the selections from the Old and New Testaments predominate, most exquisite gems of thought, of reverence, praise and ascription are taken from about thirty other sources. We query, in passing, how so careful a compiler came to credit the responsive reading in service number five to "Anon.," when it should have been credited to Lucy Larcom. The unusual names of Fechte, Kant, Emerson, Caswell, Wm. Law, as contributors to devotional services, will show how varied the sources from which the living thoughts have been brought. It is a matter of course that the hymns should be of an unusually high order; but it is not a matter of course that they should be such a happy combination of practical and literary merit with such a thoroughly childlike spirit as pervades them. It is enough to freshen any devout soul to read these simple, yet earnest, ascriptions of praise, these devout and tender translations of the voices of nature, these reverential praises of saint, sage, seer and prophet, or the thrilling words of devotion to truth and duty.

For such households as keep up the good old-fashioned practice of learning hymns it is an invaluable collection.

T. H. E.

THE DUTIES OF WOMEN. By Frances Power Cobbe. George H. Ellis, Boston. 1881. pp. 193. \$1.00.

With slight variations in the phrasing, scarcely any subject has been written upon so much during the last ten years as the "duties" or "mission" or "sphere" of women. Certainly, it must be either a very attractive theme to the general public, or there is great need of instruction, or there are many who feel qualified to teach, that it should occupy so much space in our current literature! In Frances Power Cobbe's "Duties of Women," however, we have a book in which nothing is hackneyed but the name, for the tone is so dignified and exalted, the logic so nice and discriminating as to make it not only *facile princeps* of its kind, but so far superior to the rest as to place it rather in a new and different order. Most writers begin and end with women as daughters, as wives, as mothers. While the duties which belong to these relations, classed together as Social Duties, occupy also a large space in Miss Cobbe's book, it is not for these that she demands the first place, but for Personal Duties, or those which are demanded of women as human beings. "Bear in mind that you are not, *first*, women, and then, perhaps, rational creatures, but first of all *human beings* and then, secondly, women—human beings of the mother sex."

This distinction, and the superior claims of Personal over Social Duties, whenever the two seem to come into collision, is one upon which Miss Cobbe repeatedly and urgently insists, because " * * * * * it is a matter upon which the most generous-natured women are most apt to err. There have been hundreds of women who, like Judith of old, or like the piteous,

poverty-stricken mother in *Les Miserables*, will sacrifice their chastity to serve their race or children. There are thousands, tens of thousands of women, who, like the wife of "Auld Robin Gray," have made unloving marriages (which are in truth, though not in name, unchaste likewise) to aid their parents in distress, and even to gratify their wishes. And, again, there are thousands of women (and of men also) who are ready to sacrifice their veracity to do charitable actions; to conceal some one's faults, or help some one to employment; and, in short, to bear false witness for their neighbors,—the reverse of the noble and sweet examples of Jeannie Deans and Mary Barton. And, lastly, there are millions of women throughout the world whose freedom is wholly robbed from them, and who, for all moral purposes, are little better than slaves, and who submit patiently to this under the notion that it is a duty to husband or father. Now, on every one of these kinds of self-oblations the same sentence must be passed. They are mistakes,—often generous, affecting, heart-rending mistakes, but always mistakes. No good can ever come of them. The highest ends of human life are spoiled by them, and the benefit they aim at is never worth that which is forfeited."

The Personal Duties are five in number:—Charity, Temperance, Veracity, Courage, and the Vindication of Rightful Liberty. What is said of Courage is particularly admirable. We refrain from quoting, because we hope all women will read the book, and every one who does will be sure to read this portion aloud to her husband or gentlemen friends.

The Social Duties of woman are ranked according to their relative obligations, as follows: 1. As a member of a Family—Mother, Daughter, Sister, Wife; 2. As Mistress of a Household; 3. As a Member of Society; 4. As a Citizen of the State and Member of the Human Race. Duties founded on *Blood-Relationship* (Parents and Children, Sisters and Brothers), are given the precedence over the duties founded on *Contract*, as marriage. Filial duty remains the same whether daughters be married or unmarried. In the latter case no one disputes its demands, but who absolved the daughters who marry from the same sacred obligations? Protestants are indignant that young women in Catholic countries quit their aged parents to enter "religion," but are extremely indulgent to their own daughters who deposit their filial obligations upon the so-called "hymeneal altar." For Woman as a Citizen of the State, the plea is wise, temperate and logical. When there has been so much of foreboding concerning the degrading tendency of public interests upon women, it is refreshing to find Miss Cobbe basing somewhat of her argument for them upon their elevating influence. "The necessarily narrow and personal way of thinking of all subjects; the inveterate and stupid habit of forming judgments, not on large and general principles, but on one or two chance examples known to themselves, and bringing in what Mr. A or Mrs. B did, or this person or the other said, whenever such subjects are under debate; the small rivalries for small social distinctions; the hollow friendships founded on mere idle companionships; the miserable, endless, domestic

squabbles filling up time and thoughts,—all these and many another deplorable weakness of our sex seem to me curable only by the influx of fresh and noble interests,—interests neither concerning our own aggrandizement nor that of our husbands and children. For petty thoughts and small aims, here are large ones; for trivial companionships, here are almost sacred friendships, founded on the community of noble and disinterested aims."

We can hardly speak too highly of this thoughtful, sensible, practical little book. Miss Cobbe, in her first lecture, regrets that some one better fitted than herself has not undertaken this task of assisting to adjust the problems of practical, womanly life to its new conditions and to the present transition period. We do not know where such a person could have been found, for Miss Cobbe is now the first of living English women in fine and large understanding, wide and thoughtful experience and careful mental training. These are exactly the qualifications needed for the work in hand; they appear on every page of the book, distinguishing it from its multitudinous predecessors. Miss Cobbe has written ably and profoundly on many more pretentious themes, but we doubt if she has done anything more really *useful* than this, bearing on its covers the image of a swan and the legend "*Moriens Cano.*"

A. B. MC M.

Quincy, Ill.

THE EMERSON BIRTHDAY BOOK. James Houghton, Mifflin & Co. \$1.00.

The Longfellow Birthday Book has received so cordial a welcome that its publishers have deemed well to offer, as its fitting mate, an "Emerson Birthday Book." This comes in dainty form and quiet garb, with the dates 1803-1881, and a leaf design on the front cover. The internal plan is the same as that of its predecessor, the illustrations being a dozen engravings, and, as frontispiece, a picture of Emerson, taken in his earlier years, but one thoroughly satisfactory. The names under the dates are few, yet peculiarly apt, for all are fitting companions and favorites of our great philosopher. And here is a new idea. Among noted birth days of eminent men are a very few of important deeds or facts, such as the Landing of Columbus, Decoration Day, the Battles of Waterloo, Bunker Hill, etc.

This is an autograph album of a sensible kind, and put in so attractive a form, quietly but surely instills a desire to know more of the author whose works can yield selections so rich and soul-full. Thus there is a deeper mission for this little volume than the giving a passing hour's pleasure. We trust it may come into the hands of many, giving good cheer and sowing good seed.

E. C.

ON THE THRESHOLD. Theo. T. Munger. Houghton, Mifflin & Co., Boston. 1881. pp. 228. \$1.00.

This is a volume of essays written for the young men of our country on the threshold of manhood. The main principles that should enter into their lives are grouped together in a clear, attractive and stimulative style, tending to inspire them with the idea that life is worth living. The subjects treated are "Purpose," "Friends and Companions," "Manner," "Thrift," "Self-Reliance and Courage," "Health," "Reading," "Amusements," and "Faith."

The first of these, on "Purpose," urging the importance of a definite aim in life, is sufficient to commend the book, even if there were nothing else of value in it. In the essays that follow, the ways and means of the highest success of our life's aims are set forth and discussed. Many valuable suggestions are offered in regard to the forming of early friendships; the conduct and bearing of all true gentlemen; economy of living, saving and spending; when to say "yes" and when "no," and the value of these, "the heaviest charged words in our language." The essay on Reading is one of the most valuable in the work. The essays on Amusements and Faith are in keeping with what goes before, and contain timely suggestions.

For a work of its kind, it is one of the best we have seen. Its good sense, its healthy and elevating tone, its sympathy with the hope and wishes of the young, combine to render the work attractive to all who desire to make their lives of the greatest benefit to themselves and humanity. We may demur in regard to some of the conclusions of the author; yet far be it from us not to recognize the sensible advice and counsel contained in its pages. We heartily unite with many others in commending the spirit and loftiness of aim set forth in these pages of stirring life and manly vigor.

F. F.

THE "DANITES OF THE SIERRAS." Jansen, McClurg & Co., Chicago. 1881. \$1.00.

This first appeared, some years ago under the title of "First Families of the Sierras," but has lately been revised and comes before us again with a new name; new—yet more or less familiar from the characterization of the story which has, with some deviation from the original, been so successfully put upon the stage. This edition takes its name from a band of men so called, who seek to avenge the death of a leader considered by them to be a prophet. This leader having been killed by the enemies to their party, they set about hunting to the death, in secret and mysterious ways, any families or members of families among their opponents, who may have survived the promptness of their vengeance at the time of the murder. About the life of one young woman, the only survivor of a large family, each member of which has, in some strange way, met death, hangs the tragical interest of the story.

The camp life of the miners,—their honest good fellowship and crude simplicity, so closely allied to the rough and violent incidents, which are not of infrequent occurrence, is forcibly drawn. One feels the freshness of the vigorous mountain air as he reads and notes with interest throughout the story the rude but genuine chivalry of feeling that pervades the camp, composed entirely of men, toward the one worthy little woman who comes among them and labors quietly in her cabin on the outskirts of the settlement, and who afterwards becomes the mother of the "First Fam'ly of the Sierras."

E. T. L.

THE STORY OF IRELAND. By Dion Boucicault. Boston, J.R. Osgood & Co., 1881. pp. 24. 10 cts.

This is a graphic narrative of the chief historic events of this misgoverned country. The green cover with author's portrait, and the bunch of shamrock loosely

tied, suggest in advance a partisan pamphleteer. But the terse array of facts are culled from undoubted authorities. And the author is just enough to say in his arraignment of England:

"Never was there any country in which there was so much absence of public principle and so many instances of private worth."

A NAMELESS NOBLEMAN. Round Robin Series. Roberts Brothers, Boston. 1881. \$1.00.

A tale of colonial times, with incidents sufficiently romantic to make a very readable story. It has for a heroine a puritan maiden who is equal to any occasion, and a hero, French and mysterious.

The writer seems to have charity for all creeds except quakers. If the quakers of that day were largely of the type of Deborah and her friends, the puritans may not have been so very much to blame for persecuting them.

E. M. P.

The Sunday School.

"UNITY" SUNDAY SCHOOL LESSONS—SERIES VI.

Published by "Unity," 40 Madison St., Chicago, Ill.

THEODORE PARKER,

AND THE LIBERAL MOVEMENT IN AMERICA.

BY R. ANDREW GRIFFIN.

(The references are mainly to Frothingham's "Life of Parker," under the abbreviation "Life;" and to Parker's "Discourse of Religion," Putnam's edition, under the abbreviation "D. o. R.")

Lesson XI.

LAST DAYS AT HOME.

1. Fame.

No man was better known or more widely quoted. He was honored as a reformer by those who detested him as a theologian. His services in the anti-slavery cause, his personal integrity and philanthropic spirit, raised him, in the eyes of sensible people, above the ranks of ordinary heretics.

¹Abroad he was hailed among liberal religious thinkers as the most lucid and outspoken theological reformer. He was Dr. Channing in armor; Dr. Channing with the latest results of Christian learning, speaking in the language of the common people.

2. Fanaticism.

But neither fame, nor honor, nor affection, could protect him from the malignant spirit of fanaticism.

The great revival² of 1858 began. Fervid and narrow-minded men, in their eagerness to advance their own ideas of religion, especially the least rational of them, lost sight of everything in Parker's life and opinions except his protests against these. The only word they had for the philanthropist, the emancipator, the preacher of righteousness, the upright citizen, was—Infidel. Sectarian animosity lashed itself to fury, so that the most untruthful misrepresentations and brutal prayers were uttered under its influence.

Parker took up the gauntlet. His method had been

to invoke the people, and he feared not to combat them. He delivered a sermon on false and true revivals. "Some good will be done by this movement," he said. "There are wicked men who are only to be roused by fear;" "but it is only the men who commit the unpopular, small vices that are converted;" "then weak men, who are easily drawn into vice, may be checked in their career of licentiousness." "Unsettled men and women who want a master to put his invasive, aggressive will on them." "Ceasing to think, they will cease to doubt." He also showed that the evil exceeded the good in this kind of revival—

(1.) That people of culture were disgusted with religion thereby.³

(2.) That "mental, moral, affectional and religious growth" were stunted by false ideas of God.

(3.) That morality was affected unfavorably. He said, "Honor, industry, forgiveness, benevolence, these are virtues not thought of in a revival."

Then came a sermon on "the Revival we need." His protest was not against special seasons of religious effort; he did not challenge the idea of special spiritual "grace." His censure was launched at fanatical methods and dogmatic errors.

His idea of the true revival was a time of extra piety, of tropical growth in all things noblest. A time when "a new power of love to God, and love of all His laws," should be sought and expressed. "The will and conscience going side by side, like Caleb and Joshua, bringing home such clusters from the promised land" as an increase of intellect, of truth, of economy, of industry, of chaste love, of humanity, of charity." A time of such moral and spiritual power that colossal wrongs should be righted, and new and better methods of social reform be established. "Forts turned into pleasure grounds," "training fields converted into public gardens," "jails become hospitals," "slavery ended."

3. The Thorn in the Flesh.

"The eloquent orations he had poured forth so freely for every righteous cause, and the incessant traveling at all seasons to deliver them, wheresoever he was called, brought out the tendencies of hereditary disease."

He was slow in remitting his activities. "Never," said a friend of his, "did I see any one so thoroughly aware of the fact that he was laying his life on God's altar."—Life, p. 485.

Disease menaced him like a foreign foe; it did not undermine his vitality slowly, but seemed to lay siege to it. "I" and "my body" were two very distinct things to him.

Themes for Conversation.

1. *Abroad a Prophet.* Whereas the truth of the saying, "A prophet hath honor save in his own country." Abroad the prophet is seen simply in his prophetic character; at home his personal foibles, mistakes and weaknesses diminish the force of his influence. Abroad he is seen apart from the class of thinkers he represents and excels. At home he is seen as one among many, who have acted on him, as well as being acted upon by him. As there are great books which fall of circulation, so there are great reformers, original thinkers, who are not "published."

2. *Revivals.* One of the most serious objections to them is the fact that unauthorized teachers who know how to manipulate excited

nerves, for the time usurp the place of responsible and sincere leaders, and ministers of experience and character are forced to lend countenance to evangelical workers they seriously doubt, or despise.

3. *Disgust of Cultivated Minds.* See Irving's Critique of Revivalistic Methodism in Carlyle's Reminiscences. "Not a good religious life, far too little of spiritual conscience, far too much of temporal appetite, goes hunting and watching after its own emotions, that is, mainly its own *nervous system*. An essentially sensuous religion, depending on the body, not on the soul." "Fit only for a gross and vulgar-minded people," "Carlyle thinks," he added, "a religion so called, and the essence of it principally *cowardice* and *hunger*, terror of pain and appetite for pleasure, both carried to the infinite." But this applies to the revival method in all churches as it has been known.

Conferences.

THE MICHIGAN CONFERENCE AT IONIA.

The Michigan Conference held its twelfth biennial session at Ionia, June 7, 8 and 9. A conference in a new place, where the liberal element is just beginning to grow into self-consciousness, is always somewhat of an experiment, but in this instance the experiment was successful. It could hardly be otherwise when conducted by the energetic young men of Michigan. Ten churches were represented, and there were some scattered representatives from the "infidel parts," where there are no organizations of the true church. The ministers present were Revs. Connor of East Saginaw, Billman of Jackson Forbush of Detroit, Kittredge, State Missionary, Sunderland of Ann Arbor, Sample of Grand Haven, Thompson of Manistee, Wassall of Nora, Ill., and our Western Secretary, Jones. The genial face and word of Rev. Chas. Fluhrer, the Universalist minister at Grand Rapids added to every one's pleasure.

The opening sermon was given by Rev. Mr. Connor. His theme was "Superstition," which he defined as faith in fancies rather than in facts. He showed how religion and superstition run into each other, and the religion of one age may be the superstition of the next, illustrating his thought in a very interesting and forcible way. Mr. Connor is a writer of great clearness and power, and is doing a large and solid work in the thriving Saginaw valley. The devotional meeting Wednesday morning was chiefly devoted to the sermon of the previous evening, and was a spirited discussion of the topics connected therewith; but a few old hymns were sung in a way that touched every heart.

At the business session of the Conference, reports were presented by the Secretary, the Missionary Committee and the State Missionary, of the work done during the year. The establishment of three new churches was reported. Two of these, East Saginaw and Manistee, have secured ministers and are already self-supporting; the other, Ionia, sustains preaching one-half the time. Other places were reported in various sections of the State as asking for preaching, and a plan of solid valuable work indicated for the current year. The Michigan men mean to move slowly but surely, and as far as possible to enter upon no enterprises which they cannot carry through. They believe in caring for what they already have, and do not mean to neglect old friends in the excitement of gaining new ones. The general West-

ern work was reported by Rev. Mr. Jones, and Mrs. Sunderland gave an exceedingly interesting statement of the methods and aims of the Women's Western Conference.

In the afternoon Rev. Chas. Fluhrer read an excellent paper upon "New Wine in Old Bottles," applying the word of Jesus to the present condition of the world of religious thought and life. It was very greatly enjoyed by the Conference, and was followed by an earnest discussion. The afternoon session was closed by a brilliant discourse from Rev. J. T. Billman, "The Pool of Bethesda," which was quite a sharp criticism on modern church methods and church members.

The evening sermon on "The Gospel of the Kingdom," by Rev. T. B. Forbush, was an attempt to show what the real "good news" was which was told in Galilee. The sermon was finely supplemented by an earnest talk by Rev. J. L. Jones, after which Rev. J. T. Sunderland said a good word for UNITY.

The morning hour of Thursday was led by Rev. Mr. Sunderland, and was a quiet hour, full of earnest communing. It was followed by an essay on "Liberalism," by Rev. J. F. Thompson, of Manistee, which emphasized the evils of a transition state in theology, which were to be cured, not by turning back, but by pressing forward out of Egypt through the desert into the promised land. Experience will lead to the eternal verities. A very lively discussion followed, which took a wide range, and was warmly participated in by many of the members of the Conference, both lay and clerical.

The closing address was made by J. L. Jones, on "The Four Phases of Religion, viz.: Religion as a Convenience, as a Conviction, as an Inspiration and as a Trust." The Conference expressed its strong approval of the missionary work of Rev. F. E. Kittredge during the year, and its earnest wish that this work be continued. It asked the A. U. A. to aid it, as far as may be necessary, in supporting this work. A very pleasant feature of the Conference was a visit, by invitation of E. F. Smith, Esq., to the State House of Correction, where the system of instruction was shown, to the great interest of all. Throughout, the Conference was bright, happy and earnest, and each member of it was diligently seeking the solution of the deep question, How shall we organize our thought into the life of the present and the future? Of course the question remained unanswered, but the attempt to find an answer tends towards the solution of the problem.

T. B. FORBUSH, Secretary.

We are always doing each other injustice, and thinking better or worse of each other than we deserve, because we only hear and see separate words and actions. We do not see each other's whole nature.—George Eliot.

An' my experience,—tell ye wut it's ben,
Folks thet worked thorough was the ones thet thrive,
But bad work follers ye ez long's ye live,
Ye can't git rid on't; jest ez sure ez sin,
It's allers askin' to be done agin.

Lowell.

Times of general calamity and confusion have ever been productive of the greatest minds. The purest ore comes from the hottest furnace; the brightest flash from the darkest cloud.

The Unity Club.

WORLD-HELPERS—DOROTHEA DIX.

A paper read before the Bloomington Unity Club, by Mrs. F. S. Gaston.

The subject of this sketch, Dorothea Lynde Dix, is a native of Worcester, Mass., and is at the present time about eighty years of age. Losing her father (who was a physician) while yet young, she was left almost entirely without pecuniary resources.

Soon after this event she proceeded to Boston, where she opened a select school for young ladies, from the income of which she was enabled to draw a comfortable support. One day, during her residence in Boston, while passing along a street, she overheard two gentlemen, who were walking before her, conversing about the State prison at Charlestown, and expressing their sorrow at the neglected condition of the convicts. They were of that class of philanthropists who believe that no man, however vile, is all bad. Though he should have sunk into the lowest depths of vice, yet in his soul there are some tender spots which the taint has not reached. Some kind hand might reach it, and some kind heart might touch it. Their remarks found an answering chord in the heart of Miss Dix, and so affected and impressed her that she obtained no rest until she had visited the prison, and learned that in what she heard there was no exaggeration. With great energy of character and kindness of heart, she at once lent herself to the work of elevating and instructing the degraded and suffering classes found there, and devoted all her available moments to the welfare of these unfortunates. Having inherited a comfortable amount of property by the death of a relative, and her health becoming impaired, in 1834 she resigned her school and embarked for Europe. Like all persons firmly fixed in an idea which commends itself alike to the judgment and best impulses, she was tenacious of her opinions, and did not always meet the respect and attention which the important objects would seem to merit. 'Tis true she found friends and helpers at home and abroad. This aided her in her efforts to investigate the condition of paupers, lunatics, and prisoners. In this she was greatly encouraged and assisted by her friend and pastor, Dr. Channing, of whose children she had been instructor, as well as by many other persons whose hearts were touched with the same sympathy as her own. Returning to America in 1837, she devoted herself to the great work of reform, accepting it as the special mission of her life.

Her exertions contributed greatly to the foundation of State Lunatic Asylums in Rhode Island, Pennsylvania, New York, Indiana, Illinois, Louisiana, and North Carolina. Between 1840 and 1860 she is said to have visited every State in the Union east of the Rocky Mountains, endeavoring to interest persons of influence and members of legislatures to take measures for the relief of the poor and wretched. To the Congress of 1848-9 she presented a memorial, asking an appropriation of five hundred thousand acres of the public lands to endow hospitals for the indigent insane. This measure failing, she renewed the appeal in 1850, asking for ten millions

of acres. The Committee of the House, to whom this was referred, reported favorably, and a Bill passed the House, but failed for want of time to pass the Senate. In April, 1854, however, her unwearied efforts were rewarded by the passage of a bill appropriating ten millions of acres for the relief of the indigent insane, but this bill was vetoed by President Pierce, chiefly on the ground that the General Government had no constitutional power to make such appropriations. Although this was a great and unlooked for disappointment, she seems to have given herself, with added zeal, to her labors for this helpless and innocently-suffering class. In prosecuting this work, in 1859 she again went to Europe, returning just in time to hear of the coming storm, whose premonitions and mutterings were for a time unheeded by our peace-loving nation. Scarcely were our ears familiar with the fact that our beloved country was the theatre of civil war, when women, as well as men, began to inquire if there were not for them some part to be played in this great drama. Almost, if not quite, the first among these was Miss Dix. Self-reliant, accustomed to rapid and independent action, conscious of her ability for usefulness, with her to resolve was to act. Scarcely had the first regiments gone to the defense of our menaced capital when she followed, full of a patriotic desire to offer to her country whatever service a woman could perform in this hour of its need. Passing through Baltimore soon after that fair city had covered itself with the indelible disgrace of the 16th of April, 1861, on her arrival in Washington the first labor she offered on her country's altar was the nursing of some wounded soldiers, victims of the Baltimore mob. Thus was she earliest in the field. Washington became a great camp, and every one was willing, nay, anxious, to be useful. Many were ill, with but few nurses; the services of women were sorely needed, but it was equally necessary that some one should decide upon their fitness for the task and direct their efforts. Miss Dix was present in Washington, her ability and high character were well known, and scores of persons of influence, from all parts of the country, could vouch for her.

Her selection for the important post of Superintendent of Female Nurses, by Secretary Cameron, then at the head of the War Department, on the 10th of June, 1861, commanded universal approbation. This opened for her a wide and most important field of duty. With a few exceptions, all women regularly employed in the hospitals, and entitled to pay from the Government, were appointed by her. The qualifications were, good health, mature years, and unexceptionable moral character, combined with great plainness of dress, and by no means striking personal attractions.

Applications became numerous, but the rigid scrutiny continued, and many were rejected as nurses who afterwards found employment in other branches of the service, while some, alas! were received who proved in time to be unfit for the position, but in these matters no blame could attach to Miss Dix. Besides the appointing of nurses, her position imposed upon her numerous and onerous duties. She visited hospitals, far and near, inquiring into the wants of their occupants, and wherever

possible supplementing Government stores by those entrusted to her care by private donors. Frequently taking long journeys by land and water, she seemed ubiquitous, so seldom was she missed from her office in Washington, so often seen elsewhere, and always bent upon the same earnest purpose.

The following description of her personal appearance is transcribed from the printed report of a member of the "Sanitary Commission," herself a lady most active and efficient in the same field of effort:

"We found Miss Dix at home, but just ready to start for the hospitals. She is slight and delicate looking, and seems physically inadequate to the work she is engaged in. In her youth she must have been beautiful, and she is still very comely, with a soft musical voice, graceful figure, and very winning manners. Having been appointed by Secretary Cameron, his successor, Secretary Stanton, ratified the appointment, and she has installed hundreds of nurses, all of them Protestants, and middle-aged. She rents two large houses, which are depots for sanitary supplies sent to her care, and houses of rest and refreshment for nurses and convalescent soldiers; employs two secretaries, owns ambulances, and keeps them busily employed: prints and distributes circulars, and pays all the expenses from her own private purse. Unfortunately, many of the surgeons do not work harmoniously with her. They are jealous of her power, impatient of her authority, find fault with her nurses, and to rid themselves of her entirely, have obtained permission to employ Sisters of Charity in their hospitals, a proceeding not to Miss Dix's liking. Knowing by observation that many surgeons are wholly unfit for their office, we could easily understand how this devoted, single-hearted, untiring friend of the sick and wounded soldiers, would come in collision with these laggards, and we liked her none the less for it."

The entire service was at this time in a chaotic state, and it was simply impossible to define her duties or authority; and it became necessary, in 1863, to issue a General Order, placing the assignment of female nurses exclusively under control of Medical Officers, and limiting her duties to an examination as to fitness and the giving of a Certificate of Approval, to be examined by the Surgeon General.

Authority was bestowed upon her, but not the power to enforce obedience, and in this lay the sources of many discouraging trials, all to be met, struggled with, and, if possible, triumphed over, by a woman standing quite alone in a most responsible, laborious, and exceptional position. Doubtless she had enemies (as who has not), and some were jealous of the authority of a woman; but it seems wonderful that, under the circumstances, such a vast amount of good was accomplished.

Miss Dix, with unusual modesty, shrinks from fame, and does not enjoy praise, preferring the approval of her own conscience, and trusting to the result of her labors, rather than popular notice. All testimony goes to show that she is a woman of warm feelings and great kindness of heart. Her nature is large and generous, yet with no room for narrow grudges or mean reservations. As a proof of this, her stores were as readily dispensed for the use of a hospital in which the surgeon rejected her nurses as for those who employed them. The kindest care and oversight was exercised toward the women she had commissioned, and they were encouraged to improve every opportunity for rest and refreshment, rendered necessary by their arduous labors. Her gentle manners and persuasive voice are said to exert a remarkable influence over the fiercest maniacs, and gain their confidence.

Miss Dix regards her army work but as an episode in her career.

She did what she could, and with her devotion of self and patriotism she would have done no less. She has

resided at Morris Plains, in New Jersey, since the war, and though she belongs to history, her labors in the cause she so early espoused are continued, with disabling interruptions of illness, which do not weaken her interest in all that relates to the cause of philanthropy. As a tribute of respect, a complete and elegant Asylum, in Alleghany county, Penn., has been called Dixmount, she having selected the site for its erection. It is considered a model of cleanliness, ventilation, and healthful drainage. Her part in many other improvements cannot be mentioned in this brief sketch, but thousands hold her name in tender reverence. Her work has been done for all helpless, suffering souls.

The Exchange Table.

AUF WIEDERSEHEN.

In Memory of James T. Fields.

BY H. W. LONGFELLOW.

Until we meet again! That is the meaning
Of the familiar words, that men repeat
At parting in the street.
Ah yes, till then! but when death intervening
Rends us asunder, with what ceaseless pain
We wait for thee again!

The friends who leave us do not feel the sorrow
Of parting, as we feel it, who must stay
Lamenting, day by day,
And knowing, when we wake upon the morrow,
We shall not find in its accustomed place
The one beloved face.

It were a double grief, if the departed,
Being released from earth, should still retain
A sense of earthly pain;
It were a double grief, if the true-hearted,
Who loved us here, should on the further shore
Remember us no more.

Believing, in the midst of our afflictions,
That death is a beginning, not an end,
We cry to them, and send
Farewells, that better might be called predictions,
Being foreshadowings of the future, thrown
Into the vast Unknown.

Faith overleaps the confines of our reason,
And if by faith, as in old times was said,
Women received their dead
Raised up to life, then only for a season
Our partings are, shall we wait in vain
Until we meet again! —*Atlantic Monthly.*

BANCROFT, the historian, is over eighty years of age. He attributes his vigor and health to the fact that he eats lightly, sleeps considerably, and walks several miles daily in the open air.—*The Index.*

ARE THERE NO GIRLS IN ALBANY?—A gentleman in Albany has rented a vacant lot near his residence, fenced it in, and fitted it up as a playground for the boys of the neighborhood.—*Friends' Intelligencer.*

ALEXANDER DUMAS predicts women will vote gracefully, will soon wear bonnets a la ballot box, universal suffrage waists and political equality skirts. At first it will make a sensation, then it will become fashionable, after that a habit, then an experience, then a duty, and at last a blessing.—*Woman's Journal.*

CHEAP BABIES.—On Sunday fortnight an announcement, which caused some amusement to the congregation, was made in a church at Shrewsbury. The clergyman had just given out, amongst other announcements, that in the afternoon a christening service would be held, and that parents desiring to have their children christened must bring them to the church before 3 P. M. Then the clerk, who is a little deaf, convulsed the con-

gregation by solemnly adding: "Those who have not got them can be supplied with them in the vestry after the service at 6d. each." It transpired that the clerk thought the clergyman had announced that he intended to adopt a new hymn-book at the Easter services. Hence the grotesque blunder.—*The Christian Life*.

Three hundred years ago, a body of Romish priests burned every copy of the Bible that could be found, and then congratulated themselves that at last the Bible was destroyed. To-day, on the very spot, Earl street, London, where the fire was built, stands the great building of the British and Foreign Bible Society, where the Bible is printed in one hundred and seventy-eight different languages.—*The Christian Leader*.

REV. R. R. SHIPPEN, in his anniversary address before the "A. U. A.," in Music Hall, Boston, says if Unitarianism means simplicity in religion, high and refined culture, generous service and sacrifice, and the attainment of things divine, we but evince our inexperience in expecting the strait gates and narrow ways of the kingdom of heaven to be suddenly crowded. Let our primal and searching question forever be not of statistics of success, but of fidelity, chiefly anxious to do our duty.—*Christian Register*.

TOO EXPENSIVE.—"How do you like the Episcopal service?" asked Jones. "Never heard it," replied Fogg. "I dropped in at one of the churches last Sunday. It was quite early, and so I began reading the service. I didn't read far, though, before I found out that it would never do for me. So I came out." "Why, what was the trouble?" "Too many collections. Yes, on almost every page it said 'collect.' One collection is all I can afford to respond to. Must be awfully expensive to be an Episcopalian!"—*Exchange*.

AMERICAN MANNERS.—As regards Americans in the mass, they have been too busy digging foundations for houses, mining, and laying railways, to study their outward bearing as a fine art. Now, they have reached their majority and come into their inheritance, they begin to decorate their dwellings, and will soon spare time to decorate their manners. They have a solid foundation for the finest manners in the world,—good sense, justice, kind hearts, quick perception, and chivalry toward the weak. When they have learned modesty, these things will bear fruit.—*New York Tribune*.

THE COFFEE PARTY of the Ladies' Commission was one of the chief social delights of Anniversary week. A beautiful day outside, exquisite flowers, good viands, and good company within, combined to make the large assembly of ministers, Sunday-school superintendents, and teachers feel that their commission was a very satisfactory one. The young men of the Divinity School who assisted the ladies in entertaining their guests, were a very pleasant addition to the party, and kindly refrained from talking Hebrew during the afternoon.—*Christian Register*.

"THE UNITARIAN ANNIVERSARY."—In the advance of the practical and spiritual interests of the Unitarians, all religious people will rejoice. They have been called by all sorts of names and have braved all sorts of storms; but they did not come into existence in New England without a purpose, and they have not yet done all that seems to have been given them to do. They have been called a cold people, but in the celebrations of the week they have borne off the palm for earnestness, Christian valor, and practical work. They have given signs of a new vitality, and seem to have struck the chord that draws all men to the essentials of Christianity.—*Boston Herald*.

POOR MAN—GOOD DOG.—The term "Dog of an Infidel" will lose all its reproach, if dogs prove themselves such good Christians as the one which taught Mr. Spurgeon

this lesson: "I walked down my garden some time ago, when the flowers were nicely out, and saw a big dog; and, as I was sure he knew nothing of gardening, I threw my walking-stick at him, and gave him some recommendations to 'go home.' To my intense surprise and shame, the dog picked up my stick, and, wagging his tail, dropped the staff at my feet. He beat me altogether. I said to him, 'Good dog,' and I told him he could come again whenever he liked, if he was a dog of that kind. I felt that I was the worse dog of the two."—*Christian Register*.

Frances Power Cobbe's *Duties of Women* is being translated into Italian by the Marchesa di Montezemola, daughter of a former Syndic of Florence, a lady of great ability. Miss Cobbe thinks that the women of Italy "only need a little prompting and encouragement to develop into fine specimens of humanity." It is indeed a hopeful sign for civilization if Miss Cobbe's noble lectures can find audience in a nation which has for many centuries been wholly given over to what the *Westminster Review* calls the "harem school of social philosophy." Perhaps the Daisy Millers and Lydia Bloodgoods have been spreading new ideas of woman's independence over the continent, and preparing the way for a new regime.—*The Literary World*.

THE NEW ERA.—As much as we deprecate war, we must proclaim that this nation, just yet in its youth, had its regeneration in the baptism of fire when those soldiers, whom we remember to-day, went to their graves. Who doubts the divine inspiration of the youth who ran eagerly to the battle? Who doubts the sublime faith of the mother who sent her tenth—nay, eleventh—son into the Union army.

The spirit of such mothers was in their sons, in the hardest battles. Such a life consecrated the army, even if every soldier felt it not. Out of that spirit of patriotic sacrifice this new era was born. How can we better honor the dead than by reconsecrating ourselves to the spirit and the cause by which the blessings of victory will become the glories of peace.—*S. S. Hunt- ing's Decoration Address, State Register*.

THE following are some of the reasons why people ought to go to church, given in a sermon by Mr. Savage:

We have inherited Sunday. Here is one-seventh part of our time that is redeemed from the drudgery of bread-winning. Undoubtedly there are superstitions connected with it. It has sometimes been made a means of petty oppression. But, on the whole, it has been and is now an unspeakable blessing to our bent-backed, over-loaded, weary humanity. We owe it to the Church. I care not to claim for it supernatural sanction. It is enough that we have it. Now, what are you going to do with it? No sensible man wants to abolish it, and make it like all other days. It is too great a privilege for tired humanity to surrender. What, then, will you do with it? * *

Not only have we inherited Sunday, we have inherited the Church. It is a fact, a great and wide-spread institution. There are buildings and organizations. Feelings of sanctity and long and dear associations are connected with them. The Church is and may be a tremendous power. * * *

Suppose you say: "I can get along without it. I can get my worship in the fields, or at home among my books." Doubtless, you can get on without it, in the sense that your future happiness may not depend on it. One can get on without a great many things. But can you get on as well without it? May it not help your higher life, rightly used, as nothing else can? * * *

To the question, Ought people to go to church? then, I give the unhesitating answer, Yes. For their own sake, for the sake of the world, they ought to make the Church a grand organization for developing the higher life of man; and then they ought to go and work, and see to it that it accomplishes that of which it is capable.—*Unity Pulpit*.

Announcements.

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IOWA UNITARIAN CONFERENCE.

The annual meeting will be held at Des Moines, June 30 to July 3, 1881. Rev. E. S. Elder, of Keokuk, preaching the opening sermon.

A cordial invitation is extended to all friends, far and near, to be present.

DES MOINES, June 10, 1881.

DEAR UNITY: I wish to say through you to all our friends in Iowa and vicinity, that we hold the Annual Conference of the I. U. A., at Des Moines, beginning on Wednesday evening, 26th of June, and ending Sunday, July 3d. We want a rousing meeting of all the liberal friends in the State and on the borders of other States. We have no church edifice, but we have engaged the Baptist church for the meetings on Thursday and Friday evenings. Brother Elder will preach Thursday evening. We hope to have our brother Herford Friday evening. The Academy of Music is engaged for Sunday; Rev. Mary A. Safford will preach in the morning, and Rev. J. L. Jones in the evening. Let every person reading this notice consider himself invited, and send to me his word that he will come.

We expect to get reduced railroad fares on the leading railroads.

S. S. HUNTING,

442 Chestnut street,

Pastor of Unitarian Church of Des Moines.

THE LAST AND BEST.

The Imperial Palace Dining Cars "Illinois," "Delmonico," "Leland" and "Brunswick," recently completed by the Chicago & North-Western, and on June 1st put into service upon the Council Bluffs and California Line of that company, are by all odds the finest and best dining cars that have ever been built heretofore for ANY LINE ANYWHERE. They possess all the improvements of any heretofore in existence, together with many good qualities that have not been adopted in others.

They will be run daily, upon trains leaving new passenger station, Chicago, at 12:30 noon, and leaving Council Bluffs at 5:30 P. M.

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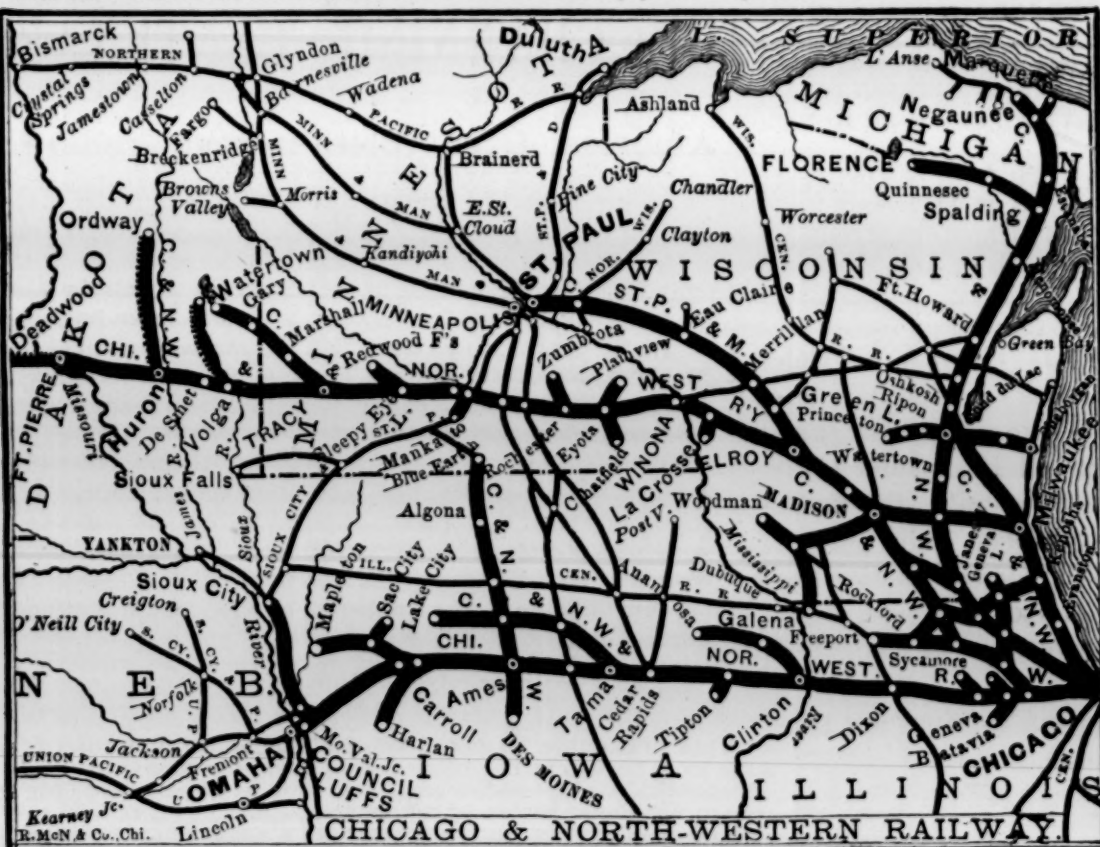
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